E.S. Buchanan

The Codex Huntingtonianus
Palimpsestus

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THE CODEX HUNTINGTONIANUS PALIMPSESTUS

New York

[Reprinted from the *BIBLIOTHECA SACRA* of Oberlin, Ohio, U. S. A. — Issues of January and April, 1917.]

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WITH A FACSIMILE

NEW YORK

1917

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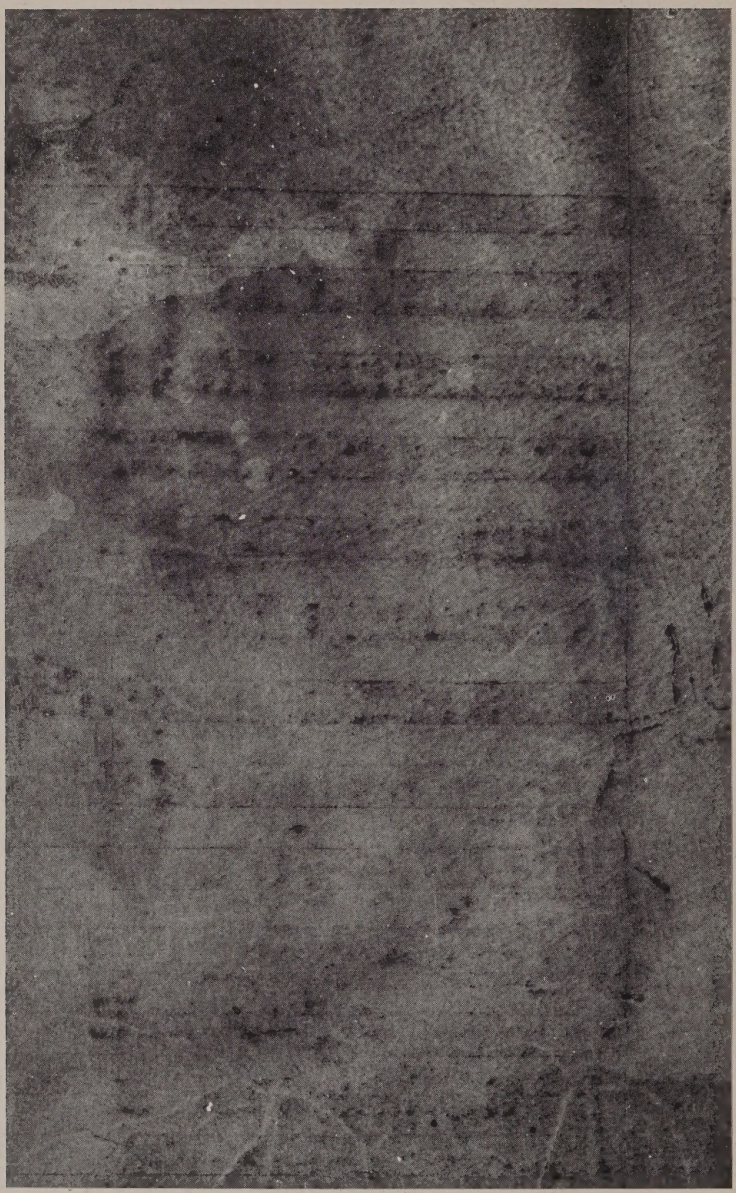

CODEX PALIMPSESTUS

Twelve lines of Fol. 342 v°, col. 2, unreduced.

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CODEX HUNTINGTONIANUS PALIMPSESTUS

ITS IMPORTANCE IN DETERMINING THE ORIGINAL WESTERN TEXT OF THE GOSPELS

By E. S. Buchanan, M.A., B.Sc.
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THE Greek text of the English Authorized Version dates from the sixth century and can be traced to Constantinople. This text was overthrown by the Revised Version, whose text dates from the latter part of the fourth century, and can be traced to Alexandria. The Clementine Homilies' text can be traced to the beginning of the third century, and thus antedates the Alexandrian text by two hundred years and the Constantinopolitan text by three hundred years. The Western world, including Spain and Ireland, was never invaded by the Clementine forgeries. It was thus saved from the corruption that, from the second century onwards, infected the Eastern text of the Scriptures. In the Codex Alexandrinus the spurious Second Epistle of Clement is found included with the other books of the New Testament as canonical Scripture. It was thus like a blighted ear of corn, "blasting its wholesome brothers." The Western text does not represent any revision or recension of the sacred text, Clementine or otherwise; but is the text which has remained non-revised, non-Judaized, and non-Arianized; for in the West men, being ignorant of the Greek language, were unspoiled by the Greek philosophy, which, in alliance with the Judaism of Alexandria, corrupted ever more and more from the very

beginning the Written Word. *Quid adeo simile philosophus et Christianus,* says Tertullian in his Apology, written in A.D. 198, *Graeciae discipulus et Caeli, famae negotiator et salutis, uerborum et factorum operator, interpolator erroris et integrator ueritatis, furator eius et custos* [chap. xlvi]? ("What is there in common between a Christian and a philosopher, a disciple of Greece and a disciple of Heaven, a proclaimer of self and a proclaimer of salvation, a juggler with words and a doer of deeds, an introducer of error and an upholder of truth, a stealer of truth and its guardian?") The proof of Tertullian's statement can be gathered from the Clementine Homilies. This astonishing compilation of twenty Homilies,[1] containing the preaching and table-talk of the Apostle St. Peter, has not received the attention that its contents demand, seeing that it presents us with a true picture of the Christian Church in the East from the second century onwards. The Homilies were believed from the time of their production (about 200 A.D) until two hundred years ago to be the genuine writings of the Clement of Rome, whom St. Paul salutes in his Epistle to the Romans. They are now known to be forgeries from A to Z. But they accomplished their work, and that work left its impress on the discipline and teaching of the Catholic Church, and also, alas, on the documents of the New Testament!

The object of the forgery is to establish St. Peter's chair as "the throne of Christ," with St. Peter and his successor entrusted by Christ Himself with the power of binding and loosing[2] and called by Christ Himself the Firm Rock and the

[1] The quotations that follow are from Clementis Romani Homilias Viginti Nunc Primum Integras edidit A. R. M. Dressel; Ph.D. Gottingæ, MDCCCLIII.

[2] *Op. cit.*, p. 15: ουτως επακουετωσαν σου, ειδοτες οτι ο της αληθειας πρεσβυτης ο αν δηση επι γης, δεδεται και εν ουρανω, ο δ' αν λυση, λελυται ("Let them listen to thee [says St. Peter, as he dies, to his successor Clement], knowing that whatsoever the Legate of the Truth binds on earth is bound also in heaven, and whatsoever he looseth is loosed").

Foundation of the Church.[1] The relator claims to be Clement, a Roman citizen, born of a noble family and a friend of the Cæsars. He was converted from paganism by St. Peter, and attached himself ever afterwards to the Apostle, whom he accompanied on all his journeys. He was a hearer of the Apostle's disputations and a witness of the Apostle's miracles.

Interwoven with the doctrinal matter, there is a romance involving a tragic and misplaced love that resulted in a shipwreck[2] and in the separation of father from mother, and mother from children, but ended happily in the reunion of the broken family circle. This romance is but the sugar-coating of the doctrinal pills which are put in circulation by St. Peter to cure all the diseases with which human nature afflicts itself.

Although the forgery emanates from a Jewish source, it contains a large leaven of pagan philosophy. Its teaching is aggressively Judaistic and Unitarian. Moses is highly exalted. He is said never to have felt any bodily pain or weariness, and to have been the equal of Jesus. Abraham is held by the writer in equally high estimation. Christ is commonly referred to as "the prophet" or "the true prophet," or as "our teacher," and is declared to have possessed no qualities or power that are not possessed by other good men. He is said never to have claimed Godhead for Himself. At the close of the work a blasphemous account is put into the mouth of St. Peter telling of the origin of both Christ and the devil from the same concourse of material elements. Although God is the author of the elements, the elements themselves by spontaneous conglomeration are said to have produced the devil. "God is the author of the four substances; heat, cold, moisture, dryness. Afterwards it came about

[1] *Op. cit.*, p. 351: προς στερεαν πετραν ονται με θεμελιον εκκλησιας. Modesty is not one of this pseudo-Peter's virtues.

[2] There is in our Canonical Acts of the Apostles a similar narration of a shipwreck from which all are happily rescued.

that those substances, which are at first simple and unmixed and have no affinity one for the other, being extended by God and tempered beyond their nature, produced a living being [to wit, the devil] having a desire to destroy wicked men." The only difference between the generation of the devil and that of the Son of God, who both rose from a concourse of the same four elements, heat, cold, moisture, dryness, was that the devil's generation was spontaneous, whilst the generation of the Son of God was according to God's purpose. "The Good Principle was born from the best of changes brought about by God Himself, and not by a mixture, beyond anything which now exists, becoming God's Son *fortuitously*" (Hom. xix. 12). St. Peter adds that he does not gather this from Scripture, and therefore he cannot put *this* statement forth as final.

The dualism of St. Peter is that of the Manichees. God has divided His power between the devil and the Good Principle. The devil is "the prince of this world"; Christ is the prince of the world to come. The devil is not as wicked as men believe, says Peter. Whilst he destroys men's souls, he only destroys them according to the law which God has appointed. The devil keeps strictly within the bounds of the law; and although he is bad, his actions are not bad, because the law has empowered him so to act. In fact, St. Peter tells us that the devil can in the end be saved, and from wishing the destruction of men, he will wish their good and their companionship.[1] In proof of this astonishing statement St. Peter alleges Aaron's rod, which was turned from a high priest's rod into a serpent, and then from a serpent into a high priest's rod. So will it be with the devil, who, being originally composed of good elements, will in the end be resolved back again into a good being.

[1] *Op. cit.*, p. 399: ο ουν πονηρος προς τω του ενεστωτος κοσμου τελει υπουργησας αμεμπτως τω Θεω, ατε δη ου μιας ουσιας ων της προς κακιαν μονης, μετασυγκριθεις αγαθος γενεσθαι δυναται.

St. Peter holds that the only power that keeps men from sin is fear, — the fear of hell. Men require hell before their eyes to keep them from their pleasant vices. The Homilies abound with references from the lips of St. Peter to eternal fire and eternal torment.

Sins can be forgiven only by baptism; without baptism no one can enter Heaven. The most deadly of all sins is adultery, which St. Peter pronounces to be "equal to many murders" (πολλοι φονοι μοιχεια μια). Spiritual adultery, or schism, is even worse than actual adultery. The highest virtue and the greatest ornament of life is chastity, but chastity without baptism is of no avail to save the soul from hell. Even the chaste Romans wanting baptism did not escape from Tartarus.

St. Peter inculcates many Jewish ritual observances. There was to be no eating with Gentiles or with unbaptized persons. The body was to be ceremonially washed after touching women. Woman is described as the chief source of man's wickedness: η θηλεια ολη πλανη ("Woman is all deceit"); ο αρσην ολως αληθεια ("Man is all truth") (p. 92). Man has immortality; but woman has immortality only secondarily, through her children. Again, in speaking of the strife between the Good Principle and the Evil Principle of the world, St. Peter says, "Man's *body* is tripartite, taking its origin from woman. It is affected by desire, by anger, and by grief. Man's *spirit* is triplex and takes its origin from man, and is capable of reasoning, knowing, and fearing. Every man has in him the root of these two triplicities, so that man is composed of two admixtures, a feminine and a masculine. Therefore, before him lie two ways, — that of righteousness and unrighteousness; two kingdoms, one the kingdom of Heaven, the other the kingdom of this world."[1] This teaching is highly Oriental, to say the least of it, and the *bouleversement*

[1] *Op. cit.*, pp. 396, 397.

of all the teaching, by word and example, of Christ Jesus Himself.

St. Peter claims to be the head of humanity (none being above him or his teacher) and the Vicar of Christ. In Homily xvii, 18, he says: "To me the Son has been revealed by the Father because I knew what was the power of that revelation, *having been taught by myself.* For as soon as the Lord asked, Whom do men say that I am? and I heard some answer one thing and some another, it came into my heart, and I don't in the least know how, but I said, Thou art the Son of the Living God. And He told me that I was blessed who had revealed the fact that He was the Father; and ever since then I have known that when revelation comes, it is when we learn without teacher or vision or dreams. And this is true; for in our hearts, which God has placed in us, there lies the seed of all truth." This is the very essence of the (so-called) *modern* Materialism proclaimed seventeen hundred years ago.

In Homily xvi, we read as follows: "We cannot be made to stumble by the Scriptures, nor by any other means, nor can we be led by fraud to admit more gods than one, nor do we assent to any word spoken against God. We know also that angels in the Scripture are called gods. For example, He who spoke in the bush, and He who wrestled with Jacob, also He who was born Immanuel and has been called the mighty God. But Moses was God to Pharaoh, although in truth he was but man. And besides the idols of the Gentiles are to them gods. But with us there is but one God, one author and finisher of all created things, whose Son is Christ, and believing in Him we can tell the false in the Scripture from the true. And moreover having been taught by our fathers what things in the Scripture are true, we acknowledge one only Creator of Heaven and earth, the God of the Jews and of all others who will worship him."

St. Peter is made constantly to misquote and torture the

sayings of the gospel; and many of these misquotations, having displaced the true text, have found a lodgment in the text of our Authorized Version, and still more in that of our Revised Version. The statement that St. Peter and his successors received from Christ the key of the kingdom of Heaven, which is knowledge (γνωσις), is found in the Clementine Homilies,[1] and not improbably from this source passed into the text of our St. Matthew. The verses now found in our Bible treating of eternal punishment are identical with those found in the Homilies and seem to have found their way into our gospel between 200 A.D. and 325 A.D., when the Homilies and their kindred literature were widely circulated in Egypt, as well as in Asia Minor and Palestine.

The MSS. of the Western text that have hitherto come to light have all been corrected, more or less thoroughly, into agreement with the Vulgate and Alexandrian texts. The Codex Huntingtonianus, on the other hand, contains in its first copied text a text ALTOGETHER INDEPENDENT OF THE VULGATE. This constitutes its supreme value, and gives it the preeminence over all other texts that have yet been discovered.

Ever since 382 A.D., when the Church of Rome began its policy of enforcing the Vulgate of St. Jerome upon the whole of Christendom, there has been a systematic destruction of all western MSS. The Vulgate was the shibboleth that decided their fate. If they could say Vulgate they were saved; if not, they were cast into the fire. A few, however, like the Morgan MS. of Beatus, because of their beautiful art ornamentation, were saved; but only after they had been subjected to a drastic revision that set out to erase every non-Vulgate reading and substitute in its place a Vulgate reading. What wonder that so few MSS. of the Western text have survived when they were everywhere sought for and destroyed

[1] *Op. cit.*, p. 87. Codex Veronensis in St. Matt. xvi. 19 has "key" (*clauem*) instead of "keys" (*claues*.)

by Roman prelates, who in the Middle Ages controlled Europe, ruling as early as the eighth century in England and France; but not until the twelfth century dominating in Spain! And what wonder that the Apostolic autographs, which would have convicted the authors of the Clementine forgeries, vanished after Tertullian's day — no man knowing how.

SUPPORT OF OUR TEXT FROM THE MOST ANCIENT MSS.

The two oldest known Western MSS. are the Codex Corbeiensis, edited by the writer in 1907, and the Codex Veronensis, edited by the writer in 1911. Both of these MSS. belong to the end of the fourth century or the beginning of the fifth. They contain the Gospels only, in the order Matthew, John, Luke, Mark, which is also the order of the oldest Greek MS., the Freer Gospels, at Detroit. As early as 1900 I discovered in the Parable of the Prodigal Son that the Codex Corbeiensis, as first copied, omitted in verse 20 the words, *et misericordia motus est* ("and he was moved with compassion"). The words had been inserted later by a Vulgate corrector; but were not there by the first hand. In the rest of the Parable the Codex had no material variation from the Vulgate, except that, in verse 14, it omitted the word *ualida* ("mighty") when speaking of the famine.

In 1911 I discovered that the original fourth-century writing of the Codex Veronensis in verses 14 and 15 had been erased by a fifth-century corrector and replaced by the Vulgate. The words as originally written were: *Et coepit esurire et necessitatem habere et habiit et proiecit se ante* [*unum regionis illius*] ("And he began to be hungry and in want. And he went away and cast himself before a man of that country"). Codex Veronensis also omitted *ualida;* but in other respects agreed with the Vulgate.

In 1914 I edited an Irish MS. from the Harley Collection in the British Museum [*Sacred Latin Texts: No. III*]. This

MS. gave me further variants from the Vulgate. In verse 21, the Prodigal said to his father something different from what he intended, viz. *Domine, peccaui in celum et coram te: Iam non sum dignus fieri seruus tuus* ("Sir, I have sinned against heaven and before thee; I have not been fit to be thy slave"). Further, in verse 22, the Father said, according to the Irish Codex, *Cito proferte filio meo* ("Bring forth quickly for my son"). Even more interesting was the discovery that the first written Irish text in verse 30 was as follows: *post quam filius diaboli hic uenit* ("as soon as this son of the devil came"). The rest of the text of the Codex in the Parable was substantially Vulgate.

In 1915, while copying the New Testament Quotations from the Morgan MS. of Beatus in the Library of Mr. J. P. Morgan, I found that Beatus, in one of his quotations, possibly from Irenæus, in verse 20, adds, after the words *Cecidit super collum eius*, the striking words, *Et fleuit* ("He fell on his neck AND WEPT"). This was the only variant from the Vulgate Text of the Parable discovered surviving in Beatus.

Now *every one of these variants* from the Vulgate text of the parable (and they are the *only* variants of note that I am aware of), which are found to be contained in these four MSS. copied and published by us before seeing the Codex Huntingtonianus, viz.,

(1) Codex Corbeiensis (sæc. iv-v), 1907 [*Old-Latin Biblical Texts: No. V*]

(2) Codex Veronensis (sæc. iv-v), 1911 [*Old-Latin Biblical Texts: No. VI*]

(Codex Harleianus (sæc x), 1915 [*Sacred Latin Texts: No. III*]

(4) Codex Tabarensis Beati (968 A.D.), 1916 [*Sacred Latin Texts: No. IV*]

is found to be contained in our new MS., with the addition of a number of other variants quite as interesting and remarkable.

The only conclusion to be drawn from these facts is that our MS. has a text akin to the text that lies at the base of the fourth-century codices Corbeiensis and Veronensis, and also at the base of the earliest Irish codices, and also at the base of the ancient writer, possibly Irenæus, quoted in the eight-century compilation of the Spanish presbyter Beatus. From these documentary *facts*, I am persuaded that the Codex Huntingtonianus contains a text that belongs at least to the second century of the Christian era, and touches the very source of the Gospel writings.

In support of this conclusion, here is the Western picture from the Codex vividly exhibiting the scene at Bethany, the home of Mary and Martha:

> "The Lord Jesus came with His disciples from Jerusalem to Bethany. Therefore the sisters of Lazarus, whom He had raised up, made Him a supper, and they sat down to meat with the Lord Jesus and His disciples. And Lazarus, their brother, sat at the table with his sisters."

And here is the same picture after it had been "touched up" by the upholders of the "Man is all truth; women is all deceit" theory:

> "Then Jesus six days before the Passover came to Bethany. There they made Him a supper: and Martha served: but Lazarus [being a man and not a woman] was one of them that sat at the table with Him." (St. John xii. 1, 2.)

Martha has been relegated from her seat at the table beside the Lord Jesus to a place in the kitchen in keeping with the mind of the Orient. It is significant that in the Clementine Homilies, St. Peter, although his wife faithfully followed him (as we learn from a single casual mention of "Peter's wife" [1] being in the company of the Apostle on his journeys),

[1] εμαρτυρησε τω ορκω η γυνη πετρου (Hom. xiii. 11). Peter's wife, unasked by him, emerges suddenly from insignificance, to support with an oath the word of the unfortunate Mattidia, the mother of Clement, which has been questioned by St. Peter, and then sinks back into total insignificance again.

is never once in all his doings and discourses made to refer to her by act or by word.

The same suppression of woman's part in Christianity has been at work not only in St. John's Gospel. We find evidences of it in the Synoptics as well. Here is the Western picture, given us by St. Luke, of the Lord Jesus blessing little children:

> "And certain women brought their children to be blessed by the Lord Jesus.[1] And the Scribes and Pharisees scolded the women. But He said to the Scribes, Suffer the women to bring the children unto Me: such in spirit are the disciples of the Saviour of spirits."

And here is the same picture after an Oriental hand, such as framed the Clementine Homilies, had retouched it:

> "And they brought children to Him that He might touch them. And when His disciples saw it they rebuked them (*αυτοις*) [children or men]. But Jesus called them [*masc.*] and said, Suffer little children to come unto Me; for of such is the kingdom of heaven." (St. Luke xviii. 15, 16.)

This orientalization, found in the Received text and in the Vulgate, of the teaching of Christ, Whose true teaching, preserved in the Western Text, accords equal privileges to the spirits of men and women, has exerted, and is still exerting, a malign influence on social life.

The Codex once belonged to Bernard Quaritch of Piccadilly, London, and passed to its present owner in February, 1907. It is a quarto volume containing 432 leaves of thin vellum. Each leaf measures 14 inches by 10 inches, and contains two

[1] St. Augustine (Serm. cxv) had before him a text which spoke of *blessing* the children — instead of merely *touching* them. *Ueniant ergo paruuli.... In ramo nihil commiserunt, sed in radice perierunt.* BENEDICAT *pusillos cum magnis*, etc. ("Let the children therefore come. In the branch they have done no wrong; but in the root [*i.e.* Adam] they are lost. He BLESSETH the little ones with the grown ones.") All the Fathers have been so revised and so expurgated of all non-Vulgate readings that one might as well expect to find whole cheeses after a visit of an army of rats, as expect to find Western readings in the now Vulgatized texts of the Church Fathers.

columns of 22 lines. The total number of columns is 1728, and the number of lines 38,016. The Codex is a Palimpsest throughout, the older readings having been washed out and replaced by Vulgate readings. The date of its first copying I have not yet ascertained. The date of its second copying was *circa* 1220 A.D. In its present state it is a church book and contains besides its five hundred lections (of which 379 are from the New Testament, 226 being from the Gospels) the prayers, responses and rubrics of the ancient Mozarabic Liturgy.

It was first shewn to me in January, 1916; and from the first day I saw it, it engaged all my thought and enthusiasm. The more its *buried* readings were recovered, the more the mind was impressed by their amazing congruity with the highest spiritual conceptions of the Gospel.[1]

The Palimpsest gives us new light upon the Gospel narratives. In St. John xiii, 11, Eastern texts read:

> For He knew who should betray Him: therefore said He, Ye are not all clean (*καθαροι*).

[1] With the reader's indulgence, I would like to quote some words that I wrote *and published, before I had seen the Morgan MS. of Beatus or that much greater treasure, the Spanish Codex Huntingtonianus.* They may be found in *Sacred Latin Texts: No. 111* (*Introduction*, p. xvi), published in London on January 11, 1915, and were written nearly a year before that date:

"The wish is constantly in our minds — Oh, that we might recover the ancient text from which (but only after it had undergone revision) our Irish MS. *Harl.* 1023 was copied! The Western readings that survive — so to speak, by accident — make us desire the whole text in its unrevised form. Having tasted the old wine, we have lost our taste for the new wine; for, as we meditate thereon, we constantly say to ourselves that the old is better."

And again on pp. xix, xx: "The readings of the Irish MS. *Harl.* 1023 that follow will show that the Western text (preserved in Ireland as late as the eleventh century) had escaped the knife of the followers of Arius and Macedonius; had escaped a revision that thought it impolite to speak of the devil; and had escaped a revision that sought to take away from God the Holy Spirit His Personality, and to invest in the Church and priesthood the powers that are His alone." The MS. whose existence and character we had been led from a study of Irish texts to postulate, has now been actually discovered.

But our MS., partly supported by the Harley Irish Gospels which has αγιοι for καθαροι, reads:

> For He knew who was making himself the messenger of the Scribes and Pharisees: therefore said He, Ye are not all holy (αγιοι).

In St. John xii, 5, Eastern texts read:

> Why was not this ointment sold for three hundred pence and given to the poor?

But the Western text of our MS. does not mention the poor and simply reads:

> Why was not this ointment sold to the Scribes and Pharisees?

In St. John xiii, 6, Eastern texts read:

> Then cometh He to Simon PETER: and Peter saith unto Him, Lord, dost Thou wash my feet?

But the Western text of our MS. reads:

> The Lord Jesus was washing the feet of Simon ISCARIOT. Simon Peter saith: Lord, Thou wilt not wash his feet?[1]

The magnificent pathos and beauty of this sublime act of his Saviour towards Judas seem to have been expunged by a later hand in the interest of the primacy of St. Peter over the other Apostles.

In St. John xv, 25, there is a highly instructive variant between the Eastern and Western texts. The Eastern texts all read:

> That the word might be fulfilled which is written IN THEIR LAW; They hated Me without a cause.

[1] The Harley Irish Gospels cancel 'his' before 'feet,' but do not insert 'my,' reading: "Lord, thou wilt never wash feet?" The Harley Gospels are thus here a half-way house between our MS. and the Vulgate. Compare St. John xii, 19, where the Harley MS. supports our MS. in reading the blasphemous utterance of the Pharisees which is suppressed in Eastern texts: "Behold, all the world is gone after One that hath the devil."

The new Western witness reads:

> That the saying OF THE PROPHET ISAIAH might be fulfilled,
> They hated the Holy Spirit without a cause.

Here is the difference between East and West in a single verse. The Eastern text would save man by law; the Western text would save man by the love of the Holy Spirit. The Holy Spirit was suppressed and the Jewish law substituted. The Word of God was made void of all meaning in order to establish legalism and Jewish traditionalism. Our oldest Hebrew MS. dates from 880 A.D., and our Greek MSS. of the Old Testament all have come to us by way of Alexandria. It is therefore vain to discredit our newly found text by alleging either of these authorities. We have no confidence in either the one or the other as exhibiting the first form of the words of the prophet Isaiah. To condem the witness of our MS. because its citation is not found in our modern MSS. of Isaiah is to declare of a field overrun today with tares that there never was any wheat there.[1]

The buried text now recovered is the lower strata, and therefore the first laid down. What is everywhere laid above it is the authoritative Vulgate which was imposed on the whole world from 382 A.D. until 1881 A.D., when the English revisers under German influence tried in vain to make the English-speaking world swallow the *bêtises* of Alexandrian Arian grammarians.

Why, if this text unearthed from its wilful burial was a patent forgery, was it so thoroughly and systematically buried without bell or book? And how did it find its way into the warp and woof of the oldest Irish MSS. such as the Usher MS. (*r*) and

[1] Quotations in late editions of the Fathers cannot be adduced with any cogency; for we have already shown in our edition of the Apocalypse of Beatus (*Sacred Latin Texts: No. iv*, 1916), as well as in recent articles in the *Bibliotheca Sacra* (especially that for April, 1916) that the texts of both Origen and Beatus were censored by the army of the promotors of the Alexandrian and Vulgate form of the Scriptures, at whose hands Western readings received short shrift — witness the much mutilated Morgan MS. of the Beatus, with its five thousand Scripture corrections — all Vulgatizations.

our Harley Gospels as well as into the bedrock of the fourth century Codex Veronensis?

The teaching of the Palimpsest concerning the devil and his servants here on earth who *hate, blind* and *enslave the spirits* of men should receive serious consideration today in the light of the great crisis in Europe, and should not be kept from the coming generation by men, who, disbelieving the Gospel, ignore all spiritual agencies — malignant as well as benignant, and attribute every moral declension and suicide to auto-suggestion, and every victory over evil to the power of the human will.

Confirmations of the newly-found text are not to be expected from *late* MSS. or from printed editions of the Fathers. All the MSS. of the Fathers have undergone, ever since the Vulgate was promulgated in 382 A.D., revision by the Roman Catholic Hierarchy, in which their Scripture text has been made to conform to the Vulgate. The works of Irenæus, Tertullian, Cyprian and other Church Fathers have undergone more and more perfect revision in the process of their recopying through succeeding centuries. The earliest extant MSS. of Beatus, such as the Morgan MS. (copied in 968 A.D.), still retain some Western readings; but these have entirely disappeared in MSS. of Beatus copied two and a half centuries later.

Confirmations of the newly-discovered readings are now to be found rather from the *indirect* Scripture references of the Fathers than from their direct quotations. In the late MSS. of Irenæus (which are all that survive) and in the printed editions, St. Luke XXIII, 34 is found, in direct quotation, *exactly as we find it in the Vulgate.* Therefore we are told that Irenæus is against us. But here and there an ancient Reading has survived the attrition of the ages, and in the third Book of Irenæus "Against Heresies" we still read:

> Et cum tyrannidem paterentur: rogabat Patrem ut ignosceret his qui Se cruci fixerunt (Because they were UNDER A TYRANNY He prayed the Father to pardon those who crucified Him):

Which strikingly confirms the newly-found reading of the Palimpsest:

> Pater dimitte illis QUIA SPIRITIBUS SERBIUNT MALIGNIS qui hodiunt spiritum filii hominis (Father, forgive them because THEY ARE ENSLAVED BY EVIL SPIRITS, which hate the spirit of the Son of man).

Further confirmations can only be forthcoming from *early* MSS. of the Fathers. Nothing will be gained from the study of Scripture quotations found in late MSS. and in printed editions.

Three lections from the five hundred which the Palimpsest contains will now be given in full. They are these:

(1) The Second Lection for the Saturday after the Second Sunday in Lent (St. Luke xv, 11–32);

(2) The Second Lection for Ascension Day (St. Mark xvi, 14–20);

(3) The Second Lection for Thursday of the Lord's Supper (Maunday Thursday) (St. John xiii, 1–17, 26).

St. Luke xv, 11–32

XV. 11. Dixit dominus ihesus discipulis suis. Homo quidam habuit duos filios:

12. Et dixit adolescencior ex illis patri: Pater da michi porcionem substancie que me contingit. Et diuisit illis substanciam.

13. Et non post multos dies congregatis omnibus: adolescencior filius peregre profectus est in regionem longincam: et ibi dissipabat substanciam patris sui uiuendo luxuriose.

14. Et facta est fames in regione illa: et esuriebat et egebat.

15. Et habiit et proiecit se ante pedes hominis regionis illius: et misit illum in uillam suam ut pasceret porcos.

XV. 11. The Lord Jesus said to his disciples: A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them of his substance.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and was there wasting his father's substance with riotous living.

14. And there arose a famine in that land, and he was hungry and in want.

15. And he went away and cast himself at the feet of a man of that country; and he sent him into his fields to feed swine.

16. Et cupiebat saturari uentrem suum de siliquis quas porci manducabant: Et nemo illi dabat.

17. In se autem reuersus dixit: Quanti mercennarii in domo patris mei habundant panibus: ego autem hic fame pereo.

18. Redibo ad gaudium quod spiritus est et ad patrem spirituum: et dicam ei. Pater peccaui in celum et coram hominibus:

19. Et iam non sum dignus uocari filius tuus: fac me sicut unum de mercennariis tuis.

20. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset: uidit illum pater ipsius et ad filium suum accurrens: cecidit super collum eius et fleuit et osculatus est eum.

21. Dixit ei filius eius: Domine peccaui in celum et coram hominibus: non fui dignus fieri serbus tuus.

22. Dixit autem pater ad serbos suos: Cito proferte filio meo stolam illam primam et induite illum: et date anulum in manu eius et calciamenta in pedibus eius.

23. Et adducite uitulum illum saginatum: et hoccidite: et manducemus et epulemur:

24. Quia hic filius meus mortuus fuerat: et spiritus sanctus illius spiritum fecit reuiuere.

25. Erat autem filius eius senior in agro. Et cum ueniret et apropincaret domum: audibit simphoniam et chorum.

26. Et uocabit unum de serbis: et interrogabit quid hoc esset.

27. Hisque dixit illi: Frater tuus

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself he said, How many hired servants of my father's house have abundance of bread while I perish here with hunger.

18. I will return to the joy of the spirit and to the Father of spirits. And I will say unto him, Father, I have sinned against heaven and before men,

19. And am now not fit to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and ran to his son, and fell on his neck weeping, and kissed him.

21. And his son said unto him, Sir, I have sinned against heaven, and in the sight of men; I have not been fit to be thy slave.

22. But the father said to his servants, Bring forth quickly for my son that best robe, and put it on him: and put a ring on his hand, and shoes on his feet;

23. And bring hither that fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and the Holy Spirit hath brought his spirit back to life.

25. Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the slaves, and asked what this meant.

27. And he said to him, Thy

uenit: et hoccidit pater tuus illum saginatum uitulum quia salbum illum recepit.

28. Indignatus ergo nolebat introire. Pater uero illius egressus: illum rogabat introire.

29. Ille autem respondit patri suo: Ecce tot annis serbio tibi: et nunquam mandatum tuum preteribi: et non dedisti michi uitulum ut epularer cum amicis meis.

30. Sed post quam filius diaboli iste uenit: hoccidisti illi et amicis suis uitulum saginatum.

31. At ipse dixit illi: Fili tu semper serbibisti michi et omnes serbi mei serbiberunt tibi.

32. Epulari tibi nobiscum oportuit: quia fratris tui spiritus mortuus fuerat: et spiritus sanctus fecit spiritum suum reuiuere.

brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

28. He was angry therefore, and would not go in. So his father came out, and besought him to come in.

29. But he answered his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and thou didst not give me the calf that I might make merry with my friends.

30. But as soon as this son of the devil came, thou hast killed the fatted calf for him and his friends.

31. And he said to him, Son, thou hast always served me, and all my servants have served thee.

32. Thou oughtest to have made merry with us, for thy brother's spirit was dead, and the Holy Spirit hath brought his spirit back to life.

St. Mark, xvi 14–20

14. Lugentibus discipulis apparuit illis dominus ihesus. Et gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei hostendit. Et glorificabant spirituum patrem et glorificabant spiritum sanctum et glorificabant filium dei.

15. Et ait discipulis: Ego uado in locum glorie spirituum filiorum dei.

16. Et spiritus uestri sequentur me: et socii erunt glorie spirituum patris et glorie spiritus sancti et glorie filii dei per spiritum sanctum: qui salbat spiritus hominum ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum per spiritum sanctum ego locutus sum:

14. The Lord Jesus appeared unto the disciples as they mourned: and shewed the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God. And they glorified the Father of spirits and glorified the Holy Spirit and glorified the Son of God.

15. And He said to the disciples, I go unto the place of the glory of the spirits of the children of God:

16. And your spirits shall follow Me and shall be partners of the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God by the Holy Spirit, Who saveth the spirits of men from evil spirits by the word of the Holy Spirit which I have spoken by the Holy Spirit unto the spirits of men:

16a. Ut salbentur spiritus hominum ab spiritibus malignis: qui hodiunt spiritus hominum quos spirituum pater et spiritus sanctus et ego diligimus.

17. Et discipuli dixerunt domino ihesu: Quomodo spiritus hominum salbabuntur ab spiritibus malignis qui spiritus hominum hodiunt.

18. Respondit dominus ihesus: Spiritus hominum salbabuntur ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum per spiritum sanctum ego locutus sum: ut salbentur spiritus hominum ab spiritibus malignis qui spiritus hominum hodiunt.

19. Et dominus ihesus christus post quam spiritibus hominum euangelizaberat gloriam spirituum filiorum dei ascendit in locum glorie spirituum filiorum dei.

20. Et discipuli sui spiritibus hominum per spiritum sanctum euangelizabant: domino ihesu christo quooperante cum euangelio per spiritum sanctum.

16a. That the spirits of men might be saved from evil spirits which hate the spirits of men, whom the Father of spirits and the Holy Spirit and I do love.

17. And the disciples said to the Lord Jesus, How shall the spirits of men be saved from evil spirits which hate the spirits of men?

18. The Lord Jesus answered: The spirits of men shall be saved from evil spirits by the word of the Holy Spirit which I have spoken by the Holy Spirit unto the spirits of men, that the spirits of men might be saved from evil spirits which hate the spirits of men.

19. And the Lord Jesus Christ, after He had preached unto the spirits of men the glory of the spirits of the children of God ascended into the place of the glory of the spirits of the children of God.

20. And His disciples preached by the Holy Spirit unto the spirits of men, the Lord Jesus Christ cooperating with the gospel by the Holy Spirit.

St. John xiii, 1–xvii. 26

XIII. 1. Ante diem festum pasche: sciens dominus ihesus per spiritum sanctum quia uenit hora glorificandi spirituum patrem: et glorificandi spirituum salbatorem: et glorificandi filium dei: pro gloriam patris sui animam effudit.

2. Et cena facta cum diabolus iam misisset se in cor symonis scarioth.

3, 4. Sciens quia omnia dedit ei pater in manus: surrexit a cena ut spiritus sancti dileccionem hostenderet pro gloriam spirituum patris et

XIII. 1. The day before the feast of the passover, the Lord Jesus knowing by the Holy Spirit that the hour was come for glorifying the Father of spirits, and glorifying the Saviour of spirits, and glorifying the Son of God: for the glory of His Father poured out His life.

2. And supper being ended, the devil having now put himself into the heart of Simon Iscariot,

3, 4. Knowing that the Father had given all things into His hands, He rose from supper to shew the love of the Holy Spirit for the glory of the

pro gloriam spirituum salbatoris et pro gloriam filii dei.

5. Post quam aquam miserat in pelbim cepit labare dominus ihesus pedes discipulorum suorum et extergere linteo quo erat precintus.

6. Lababat pedes symonis scarioth dominus ihesus. Dixit symon petrus: Domine: illi non lababis pedes.

7. Respondit dominus ihesus. Quod spiritus sanctus suggerit michi facio.

8. Dicit petrus. Non lababis michi pedes in eternum. Respondit dominus ihesus: Si non labero te: non habebis partem mecum.

9. Dicit ei symon petrus: Non tantum pedes laba set et manus et caput domine.

10. Dicit ei dominus ihesus. Qui spiritus sancti sermonem serbaberint per spiritum sanctum salbabuntur ab spiritibus malignis: qui spiritus hominum spernere faciunt spiritus sancti graciam. Qui spiritus sancti sermonem serbaberint per spirituum salbatorem sanctificabuntur per spirituum salbatorem. Et uos estis sancti: set non omnes.

11. Sciebat quis esset qui angelum se prebebat scribarum et phariseorum: propterea dixit dominus ihesus discipulis suis: Non estis sancti omnes.

12. Post quam ergo ut spiritibus hominum hostenderet spiritus sancti dileccionem: labit pedes discipulorum suorum et iterum recubuit: Dixit eis:

13. Uos per spiritum sanctum uocatis me magister et salbator:

14. Si ergo labi pedes uestros salbator: debetis diligere alter alterum.

Father of spirits and for the glory of the Saviour of spirits and for the glory of the Son of God.

5. Then pouring water into a basin, the Lord Jesus began to wash His disciples' feet and to wipe them with the towel wherewith He was girded.

6. The Lord Jesus was washing the feet of Simon Iscariot. Simon Peter saith, Lord, Thou wilt not wash his feet?

7. The Lord Jesus answered, What I do the Holy Spirit suggesteth unto Me.

8. Peter saith, Thou shalt never wash my feet. The Lord Jesus answered, If I wash thee not, thou wilt have no part with Me.

9. Simon Peter saith unto Him, Wash not my feet only, but also my hands and my head, Lord.

10. The Lord Jesus saith unto him: They who keep by the Holy Spirit the word of the Holy Spirit shall be saved from evil spirits, which make the spirits of men spurn the grace of the Holy Spirit. They who keep by the Saviour of spirits the word of the Holy Spirit shall be made holy by the Saviour of spirits. And ye are holy; but not all.

11. For He knew who was making himself the messenger of the Scribes and Pharisees: therefore said the Lord Jesus to His disciples, Ye are not all holy.

12. So after He had washed the feet of His disciples to shew to the spirits of men the love of the Holy Spirit, and was set down again, He said unto them:

13. Ye by the Holy Spirit call Me Master and Saviour:

14. If I then your Saviour have washed your feet, ye ought to love one another.

15. Exemplum enim dedi uobis: ut quemadmodum diligo: sic uos per spiritum sanctum diligatis spiritus hominum:

16. Ut salbentur spiritus hominum per dileccionem spiritus sancti ab spiritibus malignis: qui hodiunt spiritus hominum quos spirituum pater et spirituum salbator et ego diligimus.

17. [*Deest.*]

18. Non de omnibus uobis dico. Ego sciebam per spiritum sanctum quos eligebam: set ut inpleatur scriptura. Qui manducat mecum: leuabit contra salbatorem suum calcaneum suum.

19. Qui sermonem spiritus sancti serbaberint per spirituum salbatorem: socii erunt glorie spirituum patris: et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem:

20. Qui salbat spiritus hominum ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum per spiritum sanctum locutus sum.

21. Cum hec diceret dominus ihesus protestatus est: Amen amen dico uobis: quia unus ex uobis tradet me.

22. Aspiciebat ergo discipuli ad inuicem hesitantes de quo diceret.

23. Erat recumbens ergo in sinum domini ihesu unus ex discipulis.

24. Innuit ergo symon petrus et dixit: Interroga quis est:

25. Itaque cum recubuisset supra pectus domini ihesu dicit: Domine, quis est.

26. Respondit dominus ihesus. Ille est cui ego intinctum panem porrexero.

15. For I have given you an example, that as I love, so ye by the Holy Spirit should love the spirits of men:

16. That the spirits of men might be saved by the love of the Holy Spirit from evil spirits, which hate the spirits of men whom the Father of spirits and the Saviour of spirits and I do love.

17. [*Absent.*]

18. I speak not of you all. I knew by the Holy Spirit those whom I chose: but that the scripture might be fulfilled, He that eateth with Me hath lifted up his heel against His Saviour.

19. They who keep the word of the Holy Spirit by the Saviour of spirits shall be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

20. Who saveth the spirits of men from evil spirits by the word of the Holy Spirit which by the Holy Spirit I have spoken unto the spirits of men.

21. As the Lord Jesus was saying these things, He exclaimed, Verily, verily I say unto you that one of you shall betray Me.

22. Then His disciples looked one on another, doubting of whom He spake.

23. Now there was leaning on the breast of the Lord Jesus one of the disciples.

24. Simon Peter, therefore, beckoned and said: Ask who it is.

25. So when he had leaned back on the breast of the Lord Jesus, he said, Lord, who is it?

26. The Lord Jesus answered, He it is to whom I shall give the bread

Et cum intingisset dominus ihesus panem dedit iude symoni scarioth.

27. Post hoc tunc sathanas superabit spiritum suum quem spirituum pater et spirituum salbator et filius dei diligebant:

28. Ut salbaretur per spiritus sancti graciam ab spiritibus malignis qui spiritus hominum hodiunt et temptant:

29. Ut spiritus hominum gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei non consequantur per spirituum salbatorem: qui spiritus hominum salbat per sermonem quem spiritibus hominum locutus est dominus ihesus.

30. Post quam accepit ille bucellam: spiritus sanctus reliquid illum.

31. Cum ergo exisset: dicit dominnus ihesus. Nunc glorificabo spirituum patrem et spirituum salbatorem et filium dei.

32. Si spirituum patrem glorificabero et spiritum sanctum glorificabero: ego gloriam spirituum filiorum dei spiritibus hominum per spiritum sanctum hostendam.

33. Filioli: adhuc modicum uobiscum filius hominis sum: set spiritus meus est cum spiritibus uestris et sequentur me spiritus uestri in locum glorie spirituum filiorum dei.

34. Mandatum spiritus sancti do uobis: ut per spiritum sanctum inuicem diligatis sicut ego spiritus hominum diligo.

35. In hoc cognoscent omnes quia spiritus sancti estis discipuli: si dilecciónem spirituum hominum habetis.

when I have dipped it. And when the Lord Jesus had dipped the bread, He gave it to Judas, which is Simon Iscariot.

27. After this then Satan overcame his spirit which the Father of spirits and the Saviour of spirits and the Son of God did love:

28. That he might be saved by the grace of the Holy Spirit from evil spirits which hate and tempt the spirits of men:

29. That the spirits of men might not obtain the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God by the Saviour of spirits, Who saveth the spirits of men by the word which the Lord Jesus hath spoken to the spirits of men.

30. As soon as he had received the sop, the Holy Spirit left him.

31. Therefore when he was gone out, the Lord Jesus said: Now will I glorify the Father of spirits and the Saviour of spirits and the Son of God.

32. If I glorify the Father of Spirits and glorify the Holy Spirit, I will shew by the Holy Spirit to the spirits of men the glory of the spirits of the children of God.

33. Little children, yet a little while am I with you as the Son of man, but My spirit is with your spirits and your spirits shall follow Me into the place of the glory of the spirits of the children of God.

34. The commandment of the Holy Spirit I give unto you, That ye by the Holy Spirit love one another even as I love the spirits of men.

35. By this shall all men know that ye are disciples of the Holy Spirit if ye have love for the spirits of men.

36. Dicit ei symon petrus: Quo uadis domine. Respondit dominus ihesus: Uado in locum glorie spirituum filiorum dei. Et sequentur me spiritus uestri.

37. Dicit ei symon petrus: Quare non possum te modo sequi. Animam pro te ponam.

38. Respondit dominus ihesus. Animam tuam pro me pones. Amen amen dico tibi petre: non cantabit gallus donec scire filium hominis ter negabis.

XIV. 1. Non turbentur spiritus uestri per spiritus malignos. Credite in spiritu sancto.

2. Multe sunt mansiones apud spirituum patrem. Ego uado in locum glorie spirituum patris: et glorie spirituum salbatoris et glorie filii dei.

3. Iterum ueniam et accipiam spiritus uestros ad me ipsum: ut socii sint glorie spirituum patris: et glorie spirituum salbatoris et glorie filii dei.

4. [*Deest.*]

5. Ait thomas: Quomodo glorie spirituum filiorum dei socii erimus.

6. Respondit dominus ihesus: Qui serbaberint spiritus sancti sermonem per spirituum salbatorem: socii erunt glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem:

6a. Qui salbat spiritus hominum ab spiritibus malignis per sermonem quem per spirituum salbatorem spiritibus hominum locutus sum.

36. Simon Peter said unto Him: Whither goest Thou, Lord? The Lord Jesus answered, I go unto the place of the glory of the spirits of the children of God and your spirits shall follow Me.

37. Simon Peter saith unto Him: Why cannot I follow Thee now? I will lay down life for Thee.

38. The Lord Jesus answered, Wilt thou lay down thy life for Me? Verily, verily I say unto thee, Peter, The cock shall not crow till thou hast thrice denied that thou knowest the Son of man.

XIV. 1. Let not your spirits be troubled by evil spirits: believe in the Holy Spirit.

2. In the presence of the Father of spirits are many mansions. I go unto the place of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

3. Again I will come and will receive your spirits unto Myself, that they may be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

4. [*Absent.*]

5. Thomas saith, How shall we be partners of the glory of the spirits of the children of God?

6. The Lord Jesus answered: They who keep the word of the Holy Spirit by the Saviour of spirits shall be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

6a. Who saveth the spirits of men from evil spirits by the word which I have spoken by the Saviour of spirits unto the spirits of men.

7. Si cognobissetis me: et patrem meum utique cognobissetis. A modo cognoscetis patrem per spiritum sanctum.

8. Dicit philippus. Domine: hostende nobis patrem: et sufficit nobis.

9. Respondit dominus ihesus. Tanto tempore uobiscum sum: et non cognobistis me. Philippe: qui spiritus filii hominis gloriam uidet: uidet gloriam spirituum patris. Quomodo ergo michi dicis: hostende nobis patrem.

10. Non credis quia ego et pater et spiritus sanctus unum sumus. Qui spirituum salbatoris sermonem serbaberint per spiritum sanctum: gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt per spirituum salbatorem:

11. Qui euangelizabit spiritibus hominum gloriam spirituum filiorum dei eternam.

12. Amen amen dico uobis: qui credit in spiritu sancto: opera que ego per spiritum sanctum facio: et ipse per spiritum sanctum faciet: et maiora horum faciet quia ego ad patrem uado.

13. Et quodcumque per spiritum sanctum uolueritis hoc ego et pater faciemus per spirituum salbatorem: ut sciatis quia pater et ego et spiritus sanctus: unus spiritus sumus.

14. Si patrem quid per spirituum salbatorem interrogabitis: hoc faciemus per spirituum salbatorem:

15. Ut glorificetur spirituum pater et glorificetur spirituum salbator et glorificetur filius dei.

16. Qui diligunt me spiritus sancti sermonem per spirituum salbatorem

7. If ye had known Me, ye should have known My Father also. From henceforth ye shall know the Father by the Holy Spirit.

8. Philip saith, Lord, shew us the Father, and it sufficeth us.

9. The Lord Jesus answered: Have I been so long with you and hast thou not known Me? Philip, he that seeth the glory of the spirit of the Son of man seeth the glory of the Father of spirits. How then sayest thou unto Me, Shew us the Father?

10. Believest thou not that I and the Father and the Holy Spirit are one? They who keep the word of the Saviour of spirits by the Holy Spirit shall see the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

11. Who will show unto the spirits of men the eternal glory of the spirits of the children of God.

12. Verily, verily, I say unto you, He that believeth in the Holy Spirit the works which I do by the Holy Spirit shall he do also by the Holy Spirit: and greater things than these shall he do because I go unto the Father.

13. Whatsoever ye desire by the Holy Spirit I and the Father will do by the Saviour of spirits that ye may know that the Father and I and the Holy Spirit are one Spirit.

14. If ye ask anything of the Father by the Saviour of spirits, we will do it by the Saviour of spirits:

15. That the Father of spirits may be glorified and the Saviour of spirits glorified and the Son of God glorified.

16. They who love Me will keep the word of the Holy Spirit by the

serbabunt: quem spiritibus hominum non persuasi accipere:

17. Quia spiritus hominum excecaberunt spiritus maligni.

18. Qui sermonem spirituum salbatoris serbaberint per spiritum sanctum uidebunt spirituum filiorum dei gloriam.

19. Iam sabbatum et uidebunt spiritus hominum spirituum filiorum dei gloriam:

20. Et cognoscent spiritus hominum quia spiritus sanctus et pater sunt in me.

21. Qui sermonem spirituum salbatoris serbaberint per spirituum salbatorem salbabuntur per spiritum sanctum ab spiritibus malignis: qui spiritus hominum faciunt serbire spiritibus malignis.

22. Dicit symon non ille scarioth: Quomodo spiritus hominum gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt.

23. Respondit dominus ihesus: Spiritus hominum qui per spirituum salbatorem serbaberint spirituum salbatoris sermonem: uidebunt per spirituum salbatorem gloriam spirituum patris: et gloriam spirituum salbatoris et gloriam filii dei eternam: et socii erunt glorie spirituum filiorum dei.

24. Qui serbaberint spiritus sancti sermonem: salbabuntur ab spiritibus malignis per spirituum salbatorem.

25. Hec per spiritum sanctum spiritibus hominum euangelizabi.

26. Paraclitus autem spiritus sanctus quem ego et pater spirituum spiritibus hominum dabimus: sugge-

Saviour of spirits; Whom I have not persuaded the spirits of men to receive,

17. Because evil spirits have blinded the spirits of men.

18. They who keep by the Holy Spirit the word of the Saviour of spirits shall see the glory of the spirits of the children of God.

19. One sabbath more and the spirits of men shall see the glory of the spirits of the children of God:

20. And the spirits of men shall know that the Holy Spirit and the Father are in Me.

21. They who keep by the Saviour of spirits the word of the Saviour of spirits shall be saved by the Holy Spirit from evil spirits, which make the spirits of men serve evil spirits.

22. Simon saith, not Simon Iscariot, How shall the spirits of men see the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God?

23. The Lord Jesus answered: The spirits of men who by the Saviour of spirits keep the word of the Saviour of spirits shall see by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God — glory which is eternal: and shall be partners of the glory of the spirits of the children of God.

24. They who keep the word of the Holy Spirit shall be saved from evil spirits by the Saviour of spirits.

25. These things by the Holy Spirit I have preached unto the spirits of men:

26. But the Comforter, the Holy Spirit, Whom I and the Father of spirits will give to the spirits of men,

ret spiritibus hominum quecumque spiritibus hominum per spirituum salbatorem dixero.

27. Pacem spiritibus hominum per spiritum sanctum spirituum salbatorem euangelizabi: ut spiritus hominum salbentur ab spiritibus malignis qui affligunt spiritus hominum.

28. Qui serbaberint spirituum salbatoris sermonem liberabuntur ab spiritibus malignis per sermonem quem spiritibus hominum per spirituum salbatorem ego locutus sum:

28a. Ut salbentur spiritus hominum ab spiritibus malignis: qui hodiunt spiritus hominum quos spirituum pater et spirituum salbator et ego diligimus.

29. Ego sum lux spirituum hominum: ut omnis spiritus hominum salbentur ab spiritibus malignis per sermonem spirituum salbatoris: quem per spiritum sanctum spiritibus hominum locutus sum: ut salbarentur spiritus hominum ab spiritibus malignis qui hodiunt spiritus hominum.

30. Multa non loquar iam uobis: quia princeps spirituum malignorum uenit ut filii hominis spiritum temptet.

31. Set ut salbentur spiritus hominum ab spiritibus malignis: hec dico. Surgite: eamus hinc.

XV. 1. Ego sum spirituum uinea: et spiritus sanctus salbator spirituum.

2. Omnem palmitem in me non ferentem fructum: tollit pater spirituum: et omnem spiritum qui fert fructum sanctificabit: ut fructum spiritus sancti afferat.

He shall suggest to the spirits of men all things that I have spoken by the Saviour of spirits to the spirits of men.

27. I have preached peace unto the spirits of men by the Holy Spirit, the Saviour of spirits; that the spirits of men might be saved from evil spirits, which afflict the spirits of men.

28. They who keep the word of the Saviour of spirits shall be delivered from evil spirits by the word which I have spoken unto the spirits of men by the Saviour of spirits:

28a. To save the spirits of men from evil spirits, which hate the spirits of men that the Father of spirits and the Saviour of spirits and I do love.

29. I am the Light of the spirits of men, that all the spirits of men might be saved from evil spirits by the word of the Saviour of spirits that by the Holy Spirit I have spoken unto the spirits of men to save the spirits of men from evil spirits, which hate the spirits of men.

30. I will not now talk much with you because the prince of evil spirits cometh to tempt the spirit of the Son of man.

31. But these things I speak that the spirits of men may be saved from evil spirits. Arise, let us go hence.

XV. 1. I am the vineyard of spirits, and the Holy Spirit is the Saviour of spirits.

2. Every sapling in Me that beareth not fruit, the Father of spirits taketh away. And every spirit that beareth fruit, He will sanctify, that it may bring forth the fruit of the Holy Spirit.

3. Iam spiritus sancti discipuli estis: propter sermonem quem locutus est spiritus sanctus uobis.

4. Manete in me per spiritum sanctum. Sicut palmes non potest ferre fructum a semetipso: nisi manet in uinea: sic nec uos nisi in me manseritis.

5. Ego sum uinea: et spiritus sanctus salbator spirituum. Manete in spiritu sancto et spiritus sanctus in uobis.

6. Qui in spiritu sancto non manserit: nichil potest facere.

7. Si manseritis in spiritu sancto: petite et quodcumque petistis fiet uobis.

8. In hoc clarificaturi estis patrem celestem uestrum: si spiritum sanctum glorificaberitis. In hoc gloriam spiritus sancti in uobis manifestaturi estis et gloriam spirituum patris et gloriam filii dei: si spiritus sancti discipuli manseritis.

9. Sicut diligo spiritum sanctum: pater diligit spiritum sanctum.

10. Si spirituum salbatoris precepta serbaberitis: manebitis in dilectione patris: sicut ego serbabi precepta spiritus sancti: et in dilectione patris et spiritus sancti maneo.

11. Hec locutus sum uobis: ut gaudium spirituum discipulorum spiritus sancti sit in uobis per spiritum sanctum.

12. Hoc est preceptum meum: ut diligatis inuicem per spiritum sanctum sicut ego diligo uos.

13. Maiorem hac spirituum dilectionem meam nemo habet: ut animam suam effunderet quis pro spiritibus amicorum suorum.

3. Now ye are disciples of the Holy Spirit through the word which the Holy Spirit hath spoken unto you.

4. Abide in Me by the Holy Spirit. As the sapling cannot bear fruit of itself unless it abide in the vineyard, no more can ye except ye abide in Me.

5. I am the vineyard, and the Holy Spirit is the Saviour of spirits. Abide in the Holy Spirit and the Holy Spirit in you.

6. If a man abide not in the Holy Spirit, he can do nothing.

7. If ye abide in the Holy Spirit, ask, and whatever ye have asked shall be done unto you.

8. Herein shall ye glorify your Heavenly Father if ye glorify the Holy Spirit. Herein shall ye shew the glory of the Holy Spirit in you, and the glory of the Father of spirits and the glory of the Son of God, if ye continue the disciples of the Holy Spirit.

9. Even as I love the Holy Spirit, the Father loveth the Holy Spirit.

10. If ye keep the precepts of the Saviour of spirits, ye shall abide in the love of the Father; even as I have kept the precepts of the Holy Spirit, and abide in the love of the Father and of the Holy Spirit.

11. These things have I spoken unto you that the joy of the spirits of the disciples of the Holy Spirit may be in you by the Holy Spirit.

12. This is My precept, that ye love one another by the Holy Spirit even as I love you.

13. Greater love hath no man than this love of Mine for the spirits of men, that one should pour out his life for the spirits of his friends.

14. Uos amici mei estis: si feceritis que spiritus sanctus precipit uobis.

15. Iam non dicam uos serbos: quia serbus nescit quid faciat magister eius. Uos autem dicam amicos: quibus sermonem quem audibi a salbatore spirituum euangelizabi.

16. Non me dilexistis: sed pater dilexit uos et posuit uos: ut fructum spiritus sancti afferatis pro gloriam suam.

17. Quodcumque per spiritum sanctum pecieritis patrem spirituum: dabit pater uobis pro gloriam suam et pro gloriam spiritus sancti et pro gloriam filii dei.

18. Si spiritibus malignis hodio estis: scitis quia me priorem hodierunt.

19. Si ego fuissem spiritus malignus: spiritus maligni me diligerent. Quia ego diligo uos: propterea hodiunt uos spiritus maligni.

20. Mementote sermones mei: quem ego dixi uobis: non est serbus maior magistro suo. Si me persecuti sunt: et uos persequentur. Si sermonem spiritus sancti hodierunt: sermonem uestrum hodient.

21. Sed spiritus sanctus habitabit in uobis: et spiritus maligni non uobis nocebunt.

22. Si non uenissem et locutus: non fuisset mundo peccatum: sed nunc non est excusacio peccati sui.

23. Qui sermonem spiritus sancti hodit: et patris sermonem et filii dei sermonem hodit.

24. Si opera non fecissem in mundo que nemo alius fecit: non haberent

14. Ye are My friends if ye do whatsoever the Holy Spirit biddeth you.

15. I will not henceforth call you servants, for the servant knoweth not what his master doeth. But I will call you friends to whom I have made known the word which I have heard from the Saviour of spirits.

16. Ye did not love Me, but the Father loved you, and hath placed you, that ye might bring forth the fruit of the Holy Spirit for His glory.

17. Whatsoever by the Holy Spirit ye ask the Father of spirits, the Father will give you for His glory and for the glory of the Holy Spirit and for the glory of the Son of God.

18. If ye are hated by evil spirits, ye know that they first hated Me.

19. If I had been an evil spirit, the evil spirits would love Me. Because I love you, the evil spirits hate you.

20. Remember My word which I spake unto you. The slave is not greater than his master. If they have persecuted Me, they will also persecute you; if they hate the word of the Holy Spirit, they will hate your word also.

21. But the Holy Spirit will dwell in you; and the evil spirits shall not hurt you.

22. If I had not come and spoken, the world would not have sin; but now there is no excuse for its sin.

23. He that hateth the word of the Holy Spirit hateth also the word of the Father and the word of the Son of God.

24. If I had not done in the world the works which none other ever did,

peccatum: sed nunc uiderunt et hodierunt filium dei et patrem suum:

25. Ut sermo inpleatur ysaye prophete: quia hodierunt spiritum sanctum gratis.

26. Cum autem uenerit spiritus sanctus salbator spirituum: quem ego et pater diligimus: ille testimonium perhibebit spiritibus hominum de me:

27. Et sui discipuli testimonium perhibebunt: qui sermonem spiritus sancti serbaberunt.

XVI. 1. Hec euangelizo uobis: ut spiritus maligni per salbatorem spirituum superati sint a uobis:

2. Absque sinagogiis facient homines expellere uos: set uenit hora ut omnis qui interficit discipulum spiritus sancti arbitretur se obsequium prestare deo.

3. [*Deest.*]

4. Set hec locutus sum uobis: ut cum uenerit spirituum salbator suggerat spiritibus hominum que spiritus sanctus per me dixerit. Hec spiritus sanctus non dixit ab inicio quia uobiscum eram.

5. Nunc ad patrem spirituum et ad salbatorem spirituum redibo:

6. Et quia hec locutus sum uobis: tristicia inplebitur cor uestrum.

7. Set ego ueritatem dico uobis: expedit uobis ut ego uadam. Si enim non habiero salbator spirituum hominum paraclitus non ueniet ad uos. Si autem habiero: salbator spirituum ueniet ad uos.

8. Et cum uenerit: arguet spiritus hominum de peccato et de iustitia et gloria spirituum filiorum dei.

they would not have sin, but now have they seen and hated the Son of God and His Father:

25. That the word of the prophet Isaiah might be fulfilled, They hated the Holy Spirit without a cause.

26. But when the Holy Spirit, the Saviour of spirits, is come, Whom I and the Father love, He shall testify of Me to the spirits of men.

27. And His disciples also shall testify, who have kept the word of the Holy Spirit.

XVI. 1. These things I tell you to the intent that by the Saviour of spirits the evil spirits may be overcome by you.

2. They shall make men expel you from the synagogues: Yea, the hour cometh when whosoever killeth a disciple of the Holy Spirit will think that he doeth God service.

3. [*Absent.*]

4. But these things have I told you, that, when the Saviour of spirits is come, He may recall to the spirits of men the things which the Holy Spirit hath spoken by Me. These things the Holy Spirit said not at the beginning because I was with you.

5. Now will I return to the Father of spirits and to the Saviour of spirits.

6. And because I have said these things unto you, your heart will be filled with sorrow.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Saviour of the spirits of men, Who is the Comforter, will not come unto you. But if I go away, the Saviour of spirits will come unto you.

8. And when He is come He will convince the spirits of men of sin, and of the righteousness and glory of the spirits of the children of God.

9, 10, 11. [*Desunt.*]

12. Adhuc multa habeo uobis dicere: set non potestis portare modo.

13. Cum autem uenerit salbator spirituum: spiritibus hominum spiritus sanctus hostendet gloriam spirituum filiorum dei.

14. [*Deest.*]

15. Omnia que habet pater mea sunt.

16. Modicum et uidebitis gloriam patris mei. Iterum sabbatum et uidebitis gloriam filii dei.

17. Dixerunt ergo discipuli ad se. Quid est hoc quod dicit modicum.

18. Nescimus quid loquitur.

19. Cognobit dominus ihesus quia uolebant eum interrogare de gloriam suam: et dixit eis. De gloriam patris et de gloriam filii dei querebatis.

20. Amen amen dico uobis. Modicum et gloriam spirituum filiorum dei: spiritibus hominum per spiritum sanctum hostendam.

21. Mulier cum parit habet tristiciam: quia uenit hora eius. Cum autem pepererit puerum: iam hobliuiscitur pressure: quia peperit hominem in mundum.

22. Et uos igitur nunc tristiciam betisha. Iterum autem uidebo uos; et gaudebunt spiritus uestri. Et gaudium uestrum nemo tollet a uobis. Et in illo die non interrogabitis quicquam.

23. Amen amen dico uobis: si quid pecieritis patrem per spiritum sanctum dabit uobis.

9, 10, 11. [*Absent.*]

12. I have yet many things to say unto you; but ye cannot bear them now.

13. But when the Saviour of spirits is come, then unto the spirits of men shall be shewn by the Holy Spirit the glory of the spirits of the children of God.

14. [*Absent.*]

15. All things that the Father hath are Mine.

16. A little while, and ye shall see the glory of My Father. One sabbath more and ye shall see the glory of the Son of God.

17. Therefore said the disciples one to another, What is this that He saith, A little while?

18. We know not what He saith.

19. The Lord Jesus knew that they were desirous to ask Him concerning His glory, and He saith unto them, Were ye inquiring concerning the glory of the Father and concerning the glory of the Son of God?

20. Verily, verily, I say unto you, A little while, and I will shew by the Holy Spirit to the spirits of men the glory of the spirits of the children of God.

21. A woman, when she is in travail, hath sorrow because her hour is come; but when she is delivered of the child, then she forgetteth the anguish, because she hath brought a man into the world.

22. And ye now therefore have sorrow; but I will see you again, and your spirits shall rejoice, and your joy none shall take from you. And in that day ye shall ask no more questions.

23. Verily, verily, I say unto you, If ye ask anything of the Father by the Holy Spirit, He will give it unto you.

24. Usque modo non petistis quicquam per spiritum sanctum. Petite et haccipietis; ut gaudium spirituum filiorum dei uestrum sit per spiritum sanctum.

25. Hec per spiritum sanctum locutus sum spiritibus hominum. Uenit hora cum palam hostendam gloriam patris et gloriam spiritus sancti et gloriam filii dei.

26. Illo die spirituum filiorum dei gloriam uidebitis.

27. Ipse spiritus sanctus spirituum salbator diligit spiritus hominum.

28. Et pater spirituum diligit discipulos spiritus sancti.

29. Dicunt ei discipuli: Ecce nunc palam loqueris de gloriam spirituum patris et de gloriam spiritus sancti et de gloriam filii dei.

30. Nunc scimus gloriam spirituum filiorum dei.

31. Respondit dominus ihesus: Modo gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei scitis.

32. Ecce hora uenit ut dispargamini unusquisque in propria: et me solum relinquatis. Et non sum solus: quia spiritus sanctus et pater mecum sunt.

33. Hec per spiritum sanctum spiritibus hominum locutus sum: ut spiritibus hominum spiritus sancti spirituum salbatoris fieret pax. Ab malignis spiritibus pressuram habebitis: set spiritus sanctus spiritus uestros salbabit.

XVII. 1, 2. Hec locutus est: et sublebatis occulis suis dixit.

24. Hitherto have ye asked nothing by the Holy Spirit: Ask and ye shall receive, that the joy of the spirits of the children of God may by the Holy Spirit be yours.

25. These things have I spoken by the Holy Spirit to the spirits of men: the hour cometh when I shall plainly shew the glory of the Father and the glory of the Holy Spirit and the glory of the Son of God.

26. In that day ye shall see the glory of the spirits of the children of God.

27. The Holy Spirit Himself, the Saviour of spirits, loveth the spirits of men.

28. And the Father of spirits loveth the disciples of the Holy Spirit.

29. The disciples say unto Him, Lo, now speakest Thou plainly of the glory of the Father of spirits and of the glory of the Holy Spirit and of the glory of the Son of God.

30. Now we know the glory of the spirits of the children of God.

31. The Lord Jesus answered, Do ye now know the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God?

32. Behold the hour cometh that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone because the Holy Spirit and the Father are with Me.

33. These things by the Holy spirit have I spoken to the spirits of men, that to the spirits of men might come the Holy Spirit's, the Saviour of spirits', peace. From evil spirits ye shall have tribulation, but the Holy Spirit shall save your spirits.

XVII. 1, 2. These words He spake and lifted up His eyes and said,

Pater ut glorificarent te spiritus hominum: per spiritum sanctum spiritibus filiorum dei dedisti uitam eternam.

3. Hec est autem uitam eternam: spiritus sancti discipuli per spiritum sanctum fieri.

4, 5. Ego tibi hobedibi pater super terram: ministerium consumabi quod dedisti michi ut facerem. Et nunc glorifica me gloria quam habui prius quam mundus fieret apud spiritum sanctum et te.

6. Manifestabi gloriam spirituum filiorum dei spiritibus hominum: et gloriam spiritus sancti et gloriam filii dei.

7. Nunc sciunt gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

8. Ego hostendi spiritibus hominum gloriam spirituum filiorum dei. Nunc cognoberunt spirituum hominum salbatoris gloriam et gloriam patris spirituum et gloriam filii dei.

9, 10. [*Desunt.*]

11. Pater sancte: serba spiritus sancti discipulorum quos dedisti michi spiritus: ab spiritibus malignis.

12. Cum essem cum eis serbabam per spiritum sanctum spiritus filiorum dei. Quos dedisti michi custodibi: et nemo ex his ab spiritibus malignis superatus est: nisi spiritus filii perdicionis ut scriptura inpleretur.

13. Nunc ad spirituum salba-

Father, that the spirits of men might glorify Thee, Thou hast given by the Holy Spirit to the spirits of the children of God eternal life.

3. And this is life eternal: to be made by the Holy Spirit disciples of the Holy Spirit.

4. I have obeyed Thee, Father, on the earth: I have finished the ministry which Thou gavest Me to fulfil.

5. And now, glorify Me with the glory which I had, before the world was made, with the Holy Spirit and with Thee.

6. I have manifested the glory of the spirits of the children of God to the spirits of men, and the glory of the Holy Spirit and the glory of the Son of God.

7. Now they know the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

8. I have shewn to the spirits of men the glory of the spirits of the children of God. Now have they known the glory of the Saviour of the spirits of men, and the glory of the Father of spirits and the glory of the Son of God.

9, 10. [*Absent.*]

11. Holy Father, keep the spirits of the disciples of the Holy Spirit, whom Thou hast given Me, from evil spirits.

12. While I was with them I kept by the Holy Spirit the spirits of the children of God. Those that Thou gavest Me I have kept, and none of them hath been overcome by evil spirits, but the spirit of the son of perdition, that the scripture might be fulfilled.

13. Now to the Saviour of spirits

torem et ad patrem spirituum uenio et hec locutus sum ut spiritus hominum salbentur ab spiritibus malignis.

14. Ego dedi spiritibus hominum sermonem tuum. Et spirituum malignorum habuerunt hodium.

15. Non rogo ut tollas spiritus horum de mundo: set ut spiritus filiorum dei serbes ab spiritibus malignis.

16. [*Deest.*]

17. Sanctifica spiritus filiorum dei per spiritum sanctum.

18. Sicut tu me misisti in passionem: ut spiritus hominum salbem: et ego per spiritum sanctum mitto hos in passionem.

19. Et per spiritum sanctum sanctifico spiritus filiorum dei: ut salbentur spiritus hominum per spirituum salbatoris sermonem quem euangelizabunt.

20. Non pro his autem rogo tantum: set pro eis quos sanctificaturus est spiritus sanctus per sermonem eorum: ut salbentur ab spiritibus malignis per spiritum sanctum.

21. [*Deest.*]

22. Et ego caritate quam tu diligis me: spiritus hominum per spiritum sanctum diligo.

23. [*Deest.*]

24. Pater quos dedisti michi uolo ut ubi ego sum: et illi sint mecum: ut uideant gloriam spirituum filiorum dei.

25. Pater sancte: mundus te non cognobit: ego autem te cognobi. Et hii per spiritum sanctum sciunt gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

and to the Father of spirits I come; and these things have I spoken to save the spirits of men from evil spirits.

14. I have given unto the spirits of men Thy word; and they have incurred the hatred of evil spirits.

15. I ask not that Thou shouldest take their spirits out of the world; but that Thou shouldest keep the spirits of the children of God from evil spirits.

16. [*Absent.*]

17. Sanctify the spirits of the children of God by the Holy Spirit.

18. As Thou didst send Me unto suffering, that I might save the spirits of men, I also by the Holy Spirit send them unto suffering.

19. And by the Holy Spirit I sanctify the spirits of the children of God, that the spirits of men may be saved by the word of the Saviour of spirits, which they shall preach.

20. Neither ask I for these alone; but also for them which the Holy Spirit shall sanctify by their word, that by the Holy Spirit they may be saved from evil spirits.

21. [*Absent.*]

22. For I love by the Holy Spirit with the love wherewith Thou dost love Me, the spirits of men.

23. [*Absent.*]

24. Father, I will that they whom Thou hast given Me may be with Me where I am, that they may behold the glory of the spirits of the children of God.

25. Holy Father, the world hath not known Thee, but I have known Thee; and these by the Holy Spirit know the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

26. Et ego sanctificabi spiritibus hominum nomen tuum et sanctificabo: ut per spiritum sanctum spirituum filiorum dei gaudium spiritibus hominum fieretur: et gloriam eternam spirituum filiorum dei per spiritum sanctum consequerentur.

26. And I have sanctified to the spirits of men Thy Name, and will sanctify It; that the spirits of men might have by the Holy Spirit the joy of the spirits of the children of God; and might obtain by the Holy Spirit the eternal glory of the spirits of the children of God.

The words of St. John's Gospel are a peal of music, a string of pearls, "jewels that on the stretched forefinger of all time" will "sparkle forever." The discovery of this new MS., and its washed-out readings, is a rich reward to the writer for nearly twenty years spent in deciphering and editing disused and discarded Latin texts. The facilities that have been placed at his disposal (by the fortunate and learned acquirer and owner of the manuscript) will enable him (*Deo uolente*) to publish by next year the *whole* manuscript in a manner worthy of its contents. Meanwhile the readers of the BIBLIOTHECA SACRA are the first to become acquainted with the Central Teaching of our Lord Jesus Christ in its earliest known form.

CRITICAL NOTE I

FURTHER READINGS FROM THE CODEX HUNTINGTONIANUS

[The Editor has received the following criticism from a correspondent, who withholds his name.]

MR. Buchanan's line is an absolutely hopeless one. Hort may possibly be too sure of the infalliability of Codex B. That is quite a fair question for debate. But there can be no question at all that Buchanan's main test of antiquity and authenticity in various readings — namely the greater or less fullness with which the Doctrine of the Trinity is asserted in them — the value of the reading varying with the Athanasian Orthodoxy — is the completest possible inversion of a true test. The most convinced Trinitarian in the world if he happens to know anything at all of Apostolic and sub-Apostolic literature will admit that it took that doctrine a considerable time to develop, and that if it is present at all in the New Testament, in Clement of Rome, Hermas, Ignatius and the others, it is so in a very implicit form. He will admit that the constant introduction of the Holy Spirit — even in Isaiah for instance [1] — is scarcely a mark of genuineness and antiquity in any version where it occurs, that on the contrary it is proof positive of a comparatively late date and of an egregious *naîveté* in the pious interpolator who cannot imagine that

[1] St. John xv, 25 reads in the newly-discovered Western text: *Ut sermo inpleatur ysaye prophete: quia hodierunt spiritum sanctum gratis* ("That the saying of the prophet Isaiah might be fulfilled, They hated the Holy Spirit without a cause"). — ED.

the truth as known to him could not have been at least equally present to the minds of the holy men who wrote the Scriptures to the dictation of the Holy Ghost. Mr. Buchanan quite shares that point of view, and I fear that until he has got over it, all the diligence and knowledge which he does not seem to lack, will be a serious obstruction to his usefulness even as a textual critic. The "rich yield of readings" in the Codex Huntingtonianus is likely to prove only a not very indispensable addition to our already large collection of specimens (e.g. the pseudo-Ignatian letters) of psychological curiosities from the workshop of the pious forger.

[Mr. Buchanan's Reply]

Your correspondent is obsessed by Loisy's theory that the mind of men evolved the Doctrine of the Trinity from some obscure hints let fall by "Jesus and His Apostles." We owe the Holy Spirit then to the generative power possessed by the human intellect, the same intellect that we see today piling up arms to destroy men's lives. Love, the love of the Holy Spirit (which the text of the new MS. says is to save men's spirits from evil spirits), is then the production of the mind that produced Spanish Inquisitors and invented hell-fire and the rack. Some of us have not so learned nature and human nature — "red in tooth and claw." The new MS. has no hell-fire. Perhaps your correspondent will conclude that the existence of hell in the texts of the East is a "positive proof" of their genuiness just as the mention of the Holy Spirit and the love of the Holy Spirit in Western texts is a "positive proof" of their "lateness" and spuriousness. The existence of the furnace of fire in the readings of Hort that he upholds is to me something akin to "positive proof" that they have been interpolated by forgers and fear-mongers.

After twenty years *first-hand* study of both Eastern and Western texts, the searcher for truth is led to form a series

of inductions *from documentary evidence,* which no one who has not studied documents for at least half that time, ten years, is capable of forming. Of the Orthodoxy I am suspected of moving heaven and earth to maintain, I have none, nor do I wish to have — documents having long ago shattered and destroyed both my ecclesiastical and anti-ecclesiastical prepossessions. God, if He is to be worshiped, must be consistent both in the Old Testament and the New Testament, and must be love; and this MS., as far as it goes, shews Him to be both.

If the Holy Spirit is mentioned in the first chapter of Genesis, why not in Isaiah, which your correspondent will admit is of later date than Genesis? Is every discovery, I ask, that conflicts with materialism (ancient and modern) to be at once "ruled out" by the pseudo-scientific theories that enchain men's minds today? If Trinity is an eternal attribute of Godhead, why should it be declared by your correspondent to have first arisen in sub-Apostolic times, and that by projection from the human mind? Is the testimony of the Nicene Assembly of 325 A.D. utterly valueless?

If matter is all the world contains, both the MS. and the human race stand in a "hopeless" position. But if there are such entities as the spirit of man and the Holy Spirit, then "Mr. Buchanan's line" is not so "absolutely hopeless" as your correspondent dogmatically asserts, nor is the MS. with its message to the spirits of men to be dismissed as a mere "psychological curiosity from the workshop of a pious forger." The story in St. John ix, has still its application:

Can a forger open the eyes of the blind?

[If Mr. Buchanan's critic has anything further to say he should come out under his own name. — EDITOR.]

CRITICAL NOTE II

CAUSE OF THE DISAPPEARANCE OF THE WESTERN TEXT

[The Editor has received the following from Professor Walter Drum, of Woodstock College, Maryland.]

IN your January, 1917, issue, Mr. Buchanan says: "Ever since 382 A.D., when the Church of Rome began its policy of enforcing the Vulgate of St. Jerome upon the whole of Christendom, there has been a systematic destruction of all Western MSS. The Vulgate was the shibboleth that decided their fate. If they could say Vulgate they were saved; if not, they were cast in to the fire." [p. 121.]

These words are indicative of the factious spirit, whereby during the past few years, Mr. Buchanan has been destroying the reputation he had earlier gained as a critical editor of the Old Latin text. He is now a special pleader, not a textual critic. His work suggests a one-track mind; that single track is hatred of what he deems to be the ecclesiastical revision of the New Testament by the Church of Rome. Any *facts* that Mr. Buchanan deems to justify the above rhetorical statements are welcome to us Catholics. We are not afraid to face *facts* as they are. We are just as desirous as is the doctor to have a critical restoration of the Old Latin text. What we object to is the party spirit of the above quoted words and of many other such passages written of late by Mr. Buchanan.

I respectfully request the doctor to answer the following questions by the statement of *facts:*

1. What documents of the *Bullarium*, of Mansi's *Councils*,

of the Migne *Patrology*, of the Berlin *Kirchenväter Kommission Patrology*, of the Vienna *Corpus Scriptorum Ecclesiasticorum*, prove that in "382 A.D. . . . the Church of Rome began its policy of enforcing the Vulgate of St. Jerome *upon the whole of Christendom*," or ever carried out such a policy? I am not aware that the primatial see of Rome ever had a *policy to enforce* upon the Syriac, Coptic, Byzantine, and other Oriental rites the Vulgate of St. Jerome. Today there are thirteen Oriental rites in union with Rome. Their Syriac, Greek, Coptic, and other texts of the Bible are just as authoritative to them as is the Vulgate authoritative to the Latin rite. Only the Arabic and Armenian versions show the influence of the Latin Vulgate.

2. What scientific proof is there that since 382 A.D., "There has been a systematic destruction of all Western MSS." by Rome? The Council of Trent, in its chapter and canons on Holy Scripture, did not take up the question of other translations save the Latin; did not reject the Old Latin explicitly; was opposed rather to such Latin versions as those of Erasmus, Beza, etc., merely declared that, of existing Latin versions of the Bible, the Vulgate was to be held as authoritative. Just as the Syriac Church, without positively legislating against the Old Syriac text, gave its attention to the conservation of the Peshitta; so the Latin Church, without condemning the Old Latin, gave its attention to the conservation of the Vulgate. That this attention was not so inquisitorial and drastic as Mr. Buchanan thinks, is shown by the fact that the *Psalterium Romanum*, which was intended to be part of the Vulgate of St. Jerome was ousted from the use by the *Psalterium Gallicanum*, St. Jerome's translation of the lxx Psalter; and today the Psalter, that was meant to belong to the Vulgate, is used only in the Vatican and the Milan cathedral.

3. What proof is there that Western MSS. of the Old Latin text were burned, if they could not "say Vulgate?" The loss of the Old Latin MSS. is paralleled by that of the

Old Syriac MSS. Until 1842 A.D., we had no MS. evidence of an old Syriac text; now we have at most the MSS. Syr.-Cur. and Syr.-Sin. of the Gospels. To explain the complete loss of the Old Syriac text, excepting only the Gospels and patristic citations, is there any need to say that, after the revision by Rabbula, 411–435 A.D., all Old Syriac MSS. were burned? Without better evidence, it would be lacking in the scientific poise of the textual critic, it would be special pleading, to write: "If they said Peshitta they were saved; if not, they were cast into the fire."

[Mr. Buchanan's Reply[1]]

1. In A.D. 423 Theodoret, a Syrian, born in Antioch and afterwards made Bishop of Cyrrhus, wrote:

> "Tatian composed the Gospel Book called *Diatessaron*, after excising the Genealogies and all other passages that shew the Lord was born of the seed of David.... I have found more than two hundred such books HELD IN HIGH ESTEEM BY THE CHURCHES IN OUR PART OF THE WORLD. These I have every one COLLECTED AND DESTROYED, and substituted the Gospels of the Four Evangelists [containing the Genealogies in agreement with the Vulgate]."

2. In 735 A.D., in his *Retractationes in Act. Apost.* Bede wrote:

> "We have seen things in the Greek [from which St. Jerome made the Vulgate] which are altered, or added, or wanting [from our own Latin Text]. Whether these things happened by the negligence of the translator who omitted them, or changed them; or whether they were depraved or rejected by the carelessness of copyists I have not been able to discover. It would be an impiety to suspect that the Greek copy [of the original scripture] had been falsified previously. So I advise the [British] reader to read the Vulgate ONLY FOR THE SAKE OF ERUDITION and not to make his copy of the Bible agree with it, unless he finds the Vulgate supported by the earlier Latin translation that he has in his own edition."

In this and other passages of his works, Bede testifies that in 735 A.D. the Church of Britain had a radically different

[1] For the sake of clearness and emphasis, Mr. Buchanan capitalizes certain words. — ED.

Bible text from that of the Vulgate. Where are the copies of this British Bible today which Bede advises should not be Vulgatized? They could not have perished by themselves. They must have been destroyed by those who had the keeping of them in the Middle Ages. And where is Bede's own translation into Anglo-Saxon of St. John's Gospel from a British text — the work he completed on his deathbed? Not one copy have we been able to find in any of the libraries of Europe, although for twenty years we have sought for it diligently. Bede's St. John could not have perished accidentally — for the last works of great men are the most treasured by their countrymen.

3. Beatus in Spain in the eighth century used a text that is similar, wherever it differs from the Vulgate, with that of the newly found Codex Huntingtonianus. In the Morgan MS. of Beatus, copied in the tenth century (986–970 A.D.), there are at least five thousand erasures; and wherever the ancient Scripture text of Beatus is erased, it is always in order to substitute the approved Vulgate of St. Jerome. This erasing was done by a commission that operated in the year 1220 A.D., and wrote a record of their work on the last leaf of the Morgan MS. We have copies of other Spanish MSS. that have been treated to the same drastic revision. Those that were not so revised were destroyed. The same excisions of all Western readings are found in Irish MSS. Irish MSS. were either corrected to agree (in the main) with the Vulgate or destroyed.

4. In England in the thirteenth century a certain Bishop of Exeter, named Grandisson, ordered all copies of the Bible to be destroyed that did not contain Alcuin's Vulgate, and that text to be substituted for them.

The Council of Trent (1545–63) anathematized all who used or received any text but that of the Vulgate. The Decree is as follows:

DECREE OF THE COUNCIL OF TRENT CONCERNING THE CANONICAL SCRIPTURES AT ITS FOURTH SESSION

> "[The Decree defines the Sacred Books, and then proceeds:] If any man does not receive the entire Books with all their parts, as they are accustomed to be read in the Catholic Church, AND AS THEY ARE EXHIBITED IN THE ANCIENT LATIN VULGATE, as sacred and canonical; and knowingly and of set purpose sets aside the above declarations, LET HIM BE ANATHEMA."

Pope Clement VIII in 1562 issued a Papal Bull which is prefixed to all printed copies of the Vulgate even to this day. Its chief contents are as follows:

I

> " . . . Let no man within ten years on this side of the Mountains or beyond the Mountains, or anywhere else, print any Bible except in our own Vatican Printing House."

II

> "If any Printer in any Kingdom, State, Province, or place (whether it be subject to the temporal power of the Holy Roman Church or not subject) WITHIN the specified ten years, or AFTER the specified ten years, print, sell, have on sale, or otherwise put forth or make known any copy of the Sacred Scriptures other than according to this Standard Copy [the Clementine Vulgate] . . . beside the loss of all his books, and other temporal penalties inflicted at our will, let him by that act incur the sentence of major excommunication, from which (unless he is at the point of death) he can be absolved only by the Roman Pontiff."

III

> "We command all and each,— Patriarchs, Archbishops, Bishops and other Prelates of churches and places of worship, — that they without any violation and in perpetuity take care and enforce that these written directions be obeyed by all and each in their churches and under their jurisdiction. Those who resist are to be put down by ecclesiastical censures, and by other convenient remedies both of the law and its enforcement (after first being cited to appear); and for this purpose the help of the secular arm is to be invoked, if need so require."

As to the statement that St. Jerome's first-issued Psalter has been "ousted" in the Vatican and in Milan Cathedral by

the Psalter which St. Jerome issued later, with emendations based on a further study of the Septuagint, the reply is that to replace the Quarto Editions of Shakespeare by the Folio Edition of Shakespeare cannot be called "ousting;" for the result is still Shakespeare. There has been a real and studied and persistent ousting, by the Holy Roman Church, of the Western form of text used in Britain by Bede and in Spain by Beatus. Manuscripts of the spurious Gospels, viz. *The Gospel of James*, *The Gospel of Thomas*, *The Gospel of the Infancy*, all of which arose in the second century, abound in Europe's libraries in copies ranging from the tenth to the fourteenth century. They abound because they were not sought for and destroyed. Manuscripts of the ancient text of the four canonical Gospels used by Bede and Beatus do not abound, and are only recoverable from erasures and Palimpsests, because they have been diligently sought out and destroyed by the propagators of the Vulgate.

Take an example. The ancient Church Book of Tarragona Cathedral, the Codex Huntingtonianus, has had all its Western readings washed out, and then the Vulgate written *in their place* on the same precious vellum. This substitution took place about 1200 A.D. The ancient text was thought to have been destroyed, and only thus did it survive the scrutiny of the censors of MSS. of the Middle Ages. Before the Vulgate appeared, the Western text held the world. Its disappearance can be accounted for only by its ordered destruction.

APPENDIX

The date of the upper writing of our MS. can be fixed between 1172 A.D. and 1225 A.D. as follows: There is a mention in the MS. of St. Thomas of Canterbury, Martyr. Now Becket was murdered in 1170 A.D. and canonized in 1172 A.D. This is the *terminus a quo*. The *terminus ad quem* is fixed by the Commission from Rome to revise Spanish MSS. which revised the Morgan MS. of Beatus, now in the possession of Mr. J. P. Morgan of this city, in the year 1220 A.D. (*Videsis Sacred Latin Texts: No. IV*, 1916.) Allowing five years as a maximum for the operations of the Commission, we arrive at the latest possible date for the superposed writing as 1225 A.D. The superposed script consists of church readings or lections interposed with liturgical prayers and rubrics. It is entitled for this reason MISSALE MIXTUM. Its title written in red ink informs us that the MS. was used for the Cathedral service at the town of Tarragona. Tarragona is an ancient Roman settlement, and the tomb of the Scipios, descendants of Scipio Africanus, the conqueror of Hannibal, may be seen there to this day. With Toledo it shares the honor of being the oldest ecclesiastical foundation on the Peninsula.

The date of the underlying script, which we have given in the preceding lections, is more difficult to fix, owing to the color of the original ink being almost entirely lost in the process of washing out the text of the old Lectionary of Tarragona, when it was resolved to use its leaves of precious vellum for the new Vulgate Lectionary that was to take its place. We find no prayers or rubrics in the underlying script, which seems to have been purely a Lectionary. In the preface to our Latin line-for-line edition, in which the abbreviations of the underscript will all be represented, its date will be discussed at length. One leaf only (Fol.

342v^{0} of the MS.) has had no writing superposed on its eroded text. (Part of this leaf is exhibited unreduced as our frontispiece.)

Dr. Rendel Harris, to whom some of the readings have been submitted, writes as follows from Selly Oak, Birmingham:

"Three lections from the New MS. reached me this morning [October 31, 1916]. They were very spicy reading. If this is the way the primitive Spaniards taught (and they must have lived to teach so), one can only look forward to the day when religious freedom shall have another center in the Peninsula. The new version of the Prodigal Son is delightful. New Testament criticism will take a new lease of life when we introduce such striking fresh factors into it."

Dr. Rendel Harris, formerly Fellow of Clare College, Cambridge, is a veteran in Textual Criticism, and perhaps the leading Textual Exegete in Europe today. He has recently (December, 1916) been rescued from the Mediterranean Sea, and taken to Alexandria, after the ship in which he was proceeding to India had been torpedoed. The underscript omits the Genealogies both in St. Matthew and in St. Luke, and omits the Preface to St. Luke; and from the Gospel of St. Luke (which with the Gospel of St. John is all that we have as yet completely deciphered) the incident of the Gadarene swine is absent.

The Palimpsest was purchased for the Hispanic Society in February, 1907 (but not as a Palimpsest), from Bernard Quaritch. It contains 432 leaves of thin vellum. One leaf has been lost, which once had in the superposed script a reading from the Apocalypse; otherwise the Temporale is complete. The Sanctorale which follows has lost nearly the last third of its original contents.

The discovery of these washed-out readings came after nine months' study of the MS., and at the end of twenty years' work on faded and erased Latin texts in searching for the original words of the Gospel.

New York, *March 13, 1917.*

BY THE SAME WRITER

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